

Jesus Died a Human Being – Raised a Spirit Being

Posted By [ResLight](#) On December 10, 2008 @ 8:07 pm In [Jesus' sacrifice](#)

With what body do they come? — 1 Corinthians 15:35.

For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit. — 1 Peter 3:18, New American Standard Bible translation.

Unless otherwise stated, all quotations from the Bible are from the World English Bible translation.

In the context of 1 Corinthians 15:35, the apostle Paul shows that without God's purpose of a resurrection those who have fallen asleep in death all would have perished and this life would be all there is. Then he assures us that "But now Christ has been raised from the dead. He became the first fruits of those who are asleep." (1 Corinthians 15:20) Others, indeed, were awakened temporarily; as, for instance, Jarius' daughter, the son of the widow of Nain, and Lazarus the friend of Jesus. (Luke 7:11-18; 8:41-56; John 11:1-44) Yet none of these instances is counted as a resurrection: for it is written that Christ is the First-fruits of them that slept, and the firstborn from the dead. (Colossians 1:18; Revelation 1:5) Their awakening was merely of a temporary nature, and they soon relapsed into the death sleep. They did not have a full resurrection — anastasis — a raising up to perfection of life, such as Jesus' redemptive work guarantees to Adam and to all his race who are willing to accept it under the terms of the New Covenant.—Jeremiah 31:31-34.

The Holy Spirit reveals through the scriptures that not the body, but the soul, is promised a resurrection — that it was our Lord's soul that went to Sheol, Hades, the death state; and that God raised him out of death on the third day. (Acts 2:27,31,32) Generally speaking, however, Christendom has been plunged into difficulties by the unscriptural theory that the body is to be resurrected. We shall now note a few of the difficulties into which this error has plunged many as believers in the Scriptures, particularly in connection with our Redeemer's resurrection.

What Do the Scriptures Really Say?

To the traditional Christian mind the ordinary thought respecting our Lord's death and resurrection is that when Jesus seemed to die he did not actually die; that he, the being, the soul, could not die; that, instead, he went to heaven or paradise; and then came back on the third day to live again in the body which had been killed and that forty days later he took that fleshly, terrestrial, body to heaven; that he has had that body of flesh and bones ever since; and that to all eternity he will have it, evidently for eternity marred with the print of the nails in His hands and His feet, with the marks of the thorns upon his brow, and with the spear wound in His side.

What a ghastly thought! How strange that many should ever have been misled into so unreasonable and unscriptural a theory! Such is not what the holy spirit revealed to the apostles, as recorded in the scriptures. Some endeavor to gloss the matter by suggesting that our Lord's flesh is glorified — that it shines — the shining presumably making the wounds all the more conspicuous.

One author writes: "Christ died in His fleshly body and rose in His body

of flesh and blood." Another claims: "The Lord Jesus had arisen from the grave in His body of flesh and bones!" Another states: "[Jesus] will return in the same body in which He lived on earth and which has now ascended to Heaven." Many claim that Jesus took his body of flesh with him and retains that body of flesh to this day. Some have thus stated the matter: "He ascended up on High, taking his fleshly body with Him, and all that appertained thereto, and sat down on the right hand of God." This idea would seem to differentiate between Jesus' fleshly body and Jesus' being, as it claims that he, the soul — his being, took his fleshly body with him as what we might describe as "luggage" or "extra baggage". Some have even claimed that by the expression "all that appertained to", refers to Jesus' sandals, walking stick and such clothing as the soldiers did not divide amongst themselves at the time of his death, supposing that there was other clothing. All this seems to be a part of the a larger theory that when the saints die they go to heaven, but come back later to get their bodies "and all that appertained thereto" — the inconveniences that they have been rid of for centuries! How many truckloads of things appertaining thereto may be taken by some, and how mixed an assortment by others, is not stated. Neither are particulars given respecting those whose clothing, etc., have meantime worn out. While not many today would go to these extremes, we present this to show the absurdity of some of theories received from the Dark Ages — during the night of the apostasy — with hopes that we might awaken some to think and to investigate more thoroughly this interesting and important subject.

The Bible presentation is in every way reasonable, consistent and harmonious. The apostle Paul points out that "There is a natural [physical] body and there is also a spiritual body." (1 Corinthians 15:44) He neither means nor says that the spirit body is a human body glorified. He plainly states that concerning the resurrection bodies to be given to the church that "the glory of the heavenly differs from that of the earthly" (1 Corinthians 15:40) and "that which is spiritual isn't first, but that which is natural, then that which is spiritual." (1 Corinthians 15:46) A human being is so totally different from a spirit being that, as John says, "it is not yet revealed what we will be," — whether in earthly or heavenly bodies — in our resurrection change; and the Scriptures do not even attempt to give us an explanation. — 1 John 3:2.

The Holy Spirit, through the Bible, merely declares that the church must first bear the image of the earthly — Adam, which is accomplished through faith in the blood of Jesus for justification allowing that our mortal flesh may be counted as alive to God. (Romans 4:22-24; 5:1,9; 6:11,12; 8:11) What is then sown determines what kind of body one receives in the resurrection, for, pertaining to this age, there are three levels of fruitage that Jesus spoke of. (Matthew 13:23) We conclude, by comparing spiritual revelation with spiritual revelation, that only to those who go with Jesus jointly all the way will be counted as joint-heirs with him — the hundredfold class. These are the ones who stand on Mount Zion with Jesus, not just as heirs, but as joint-rulers with him on the throne, for they gave of themselves 100% as did Jesus. (Romans 8:17; Revelation 14:1-4) These will by the resurrection change be given a share in the plane of existence and the likeness of the Second Adam, our glorious Lord. The rest, those Christians who, in this life, fail to produce 100-fold fruitage, can be seen then to have failed in this age to "put on incorruption," and thus, we believe that it is quite probable that many who believe in Jesus will be raised in the flesh, and then see Jesus as he is by the eye of faith, as they are conformed in character-likeness to Jesus. The joint-heirs with Christ, however, will be like him, not only in that they will have fully proven themselves incorruptible, but they will also see him bodily as he is, not just with the eye of understanding, but also in the same kind of body as he is, a spiritual, celestial, heavenly body, and not a fleshly, physical, terrestrial body. But, be it noted, these must be changed from flesh conditions to spirit conditions by resurrection power, in order to see him as he is in his body. — 1 Corinthians 15:49.

Heavenly Bodies vs. Earthly Bodies

The apostle Paul calls attention to the difference between heavenly (celestial) bodies and earthly (terrestrial) bodies, and declares that they have different glories. (1 Corinthians 15:40) He tells us that the first Adam was made a living soul, a human being, but that our Redeemer, he who came from heaven, who humbled Himself, and took the earthly nature — “for the suffering of death” (Hebrews 2:9) — being foreshadowed by sinless Adam (Romans 5:14), and being crowned with the earthly glory as was sinless Adam (Psalm 8:5; Hebrews 2:9). But Jesus did not remain flesh, for he offered his earthly glory, his flesh, his body, in sacrifice for the church and the world. (John 6:51; Hebrews 10:10; 1 John 2:2) What we need to remember is what Jesus sacrificed, what he offered to his God, was human life and all that pertains to it. Jesus did not die for spirit beings; he died for human beings, the “all” that are dying in Adam. — 1 Corinthians 15:21,22; Romans 5:12- 19.

John tells us of Jesus that “in him was life, and the life was the light of men.” (John 1:4) What does this mean, that in Jesus, as a human “was life”? John 9:5 gives us the answer. Since Jesus, unlike Adam, was totally obedient, his sinless human life offered light to the dying race of mankind. Thus Jesus said: “As long as I am in the world, I am the light of the world.” (John 9:5, New King James version) The good news is that Jesus came with a perfect human life that he could offer in sacrifice to his God on man’s behalf in order to atone for the sin of the world. Thus Jesus, while a man, possessed life, and by his continued obedience brought life and incorruption to light. Jesus condemned sin in the flesh by showing that a sinless, incorrupt human can obey God’s laws. — Romans 8:3; 1 Timothy 1:10.

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<http://reslight.net/condemn.html> ^[1]

Jesus, as a human, as most know the scriptures say, was without sin. Unlike dying mankind, Jesus had life, thus in him was life! How thankful we can be that the great Logos, the Word of God, the only direct creation of God, the one through whom all things were made, when the offer was made, and the “joy set before him,” said to his God, “Lo I come (in the volume of the book it is written of me) to do thy will, O God.” (John 1:1-3, Diaglott Literal; Hebrews 10:7; 12:2; Revelation 3:14). The life and personality of the Logos was then transferred and he became the babe of Bethlehem. “He was made flesh and being found in fashion [likeness] as a man [sinful flesh -- Romans 8:3] he humbled himself, and became obedient unto death, even the death of the cross.” – John 1:14; Philippians 2:8; Hebrews 2:14.

Jesus’ human body was not prepared from sinful human stock, but Jesus says of his God: “But a body did you prepare for me.” (Hebrews 10:5) It is thus this sinless human body, having sinless life, that Jesus willingly offered in sacrifice. (Hebrews 10:10) Yes, in Jesus “**was**” (past tense) life — human life (John 1:4), crowned with the glory of a sinless man, who by sinlessness had not fallen short of the glory of God. — Romans 3:23; Hebrews 2:9.

Thus seen, what did Jesus sacrifice?

- He gave his humanity — including his body of flesh — as an offsetting price, which sacrifice he formally presented as priest after his ascension. – Hebrews 8:4; 9:24-26; 10:10.
- Jesus gave his blood in sacrifice.

Matthew 26:28 – for this is my blood of the new covenant, which is poured out for many for the remission of sins.

Mark 14:24 – He said to them, “This is my blood of the new covenant, which is poured out for many.

Luke 22:20 – He took the cup in like manner after supper, saying, “This cup is the new covenant in my blood, that which is poured out for you.

Acts 20:28 – Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. – Revised Standard Version.

Romans 5:9 – Much more then, being now justified by his blood, we will be saved from God’s wrath through him.

Ephesians 1:7 – in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.

- However, what does blood represent? Jesus’ human soul, which he also gave in sacrifice.

Leviticus 17:11 – For the life [Hebrew, nephesh - soul] of the flesh is in the blood.

Deuteronomy 12:23 – The blood is the life [Hebrew, nephesh - soul].

The human soul consists of the body made from the dust of the ground and the neshamah, activated by spirit of life as received from God. — Genesis 2:7.

- Yes, Jesus did sacrifice his human body:

Hebrews 10:10 by which will we have been sanctified through the offering of the body of Jesus Christ once for all.

Hebrews 10:11 Every priest indeed stands day by day ministering and often offering the same sacrifices, which can never take away sins,

Hebrews 10:12 but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Hebrews 10:13 henceforth expecting until his enemies to be made the footstool of his feet.

Hebrews 10:14 For by one offering he has perfected forever those who are sanctified.

Luke 22:19 He took bread, and when he had given thanks, he broke it, and gave to them, saying, “This is *my body which is given [as an offering in sacrifice to God - Ephesians 5:2; Hebrews 9:14] for you*. Do this in memory of me.”

- Jesus sacrificed his flesh:

John 6:51 I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give is my flesh, for the life of the world.

- Jesus sacrificed his human soul:

Matthew 20:28 even as the Son of Man came not to be served, but to serve, and to give his life [soul] as a ransom [price to offset] for many.

Isaiah 53:12 He *poured out his soul* to death, and was numbered with the transgressors: yet he bore the sin of many, and made intercession for the transgressors.

He died; he was totally dead, ceased to be sentient, else there has been no ransom. His body was given in sacrifice. (Hebrews 10:10; Luke 22:19) Jesus’ soul — his sentiency — was given in sacrifice (Ecclesiastes 9:5) and went into sheol, where there is no

work, device, knowledge or wisdom, and wherein one cannot give thanks to, or praise to, Yahweh. (Isaiah 53:12; Matthew 20:28; Mark 10:45; Ecclesiastes 9:10; Psalm 6:5; Isaiah 38:18) Jesus' human blood — which represents his human soul/being (Leviticus 17:11; Deuteronomy 12:23) — was given in sacrifice. (Mark 14:24; Acts 20:28; Hebrews 9:14) Thus his soul — his being — as raised, made alive, from the oblivious condition of sheol was no longer human, but spirit.

Once we realize that the human soul consists of the body of flesh activated by the neshamah, or spirit of life from God (Genesis 2:7), we can see how Jesus gave his entire humanity in sacrifice; he is no longer in the days of his flesh. — Hebrews 5:7.

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<http://hereafter.reslight.net/?p=16> ^[2]

See also: <http://studies.reslight.net/?p=27> ^[3]

Thus, Paul says that "The last Adam became a life-giving spirit." (1 Corinthians 15:45) Jesus is no longer in the days of his flesh, and not being the days of his flesh, he no longer has a body of flesh. (Hebrews 5:7) The wide distinction between the Second Adam and the first Adam is clearly set forth; one was earthly, and the other is Heavenly; one has a fleshly body, the other has spiritual body.

The apostle Paul illustrates by saying that we know of many kinds of organisms on the earthly or fleshly plane one flesh of man another of beasts, another of birds and another of fishes. But however different the organisms, they are all earthly. So, on the heavenly plane, the spirit plane, there are varieties of organisms, but all are spirit. Our Heavenly Father is the Head or Chief — "God is a Spirit." Jesus, now, as the "life-giving spirit", is also of the same substance as his God and Father, but not on the same level as his God and Father, for in all that was subjected to Jesus, and the plenitude of mightiness given to Jesus bodily (in his spiritual body), does not include being the Might of universe. (Colossians 2:9,10; 1 Corinthians 15:27) We also know of the spirit beings called angels, who always see the face of God, something that men of flesh cannot do. (Matthew 18:10; John 1:18) These have not been given the spiritual might on the same level as Jesus, and although they are still of the same substance as Jesus and God, their spiritual bodies are on a plane lower than that of Jesus and God. Many also believe that the cherubs and seraphs spoken of in the Bible are spiritual beings, living beings in the spirit realm on a very high plane, higher than the angels. If so, this would suggest at least one other spiritual plane of existence somewhere between the plane of Jesus and that of the angels. We know that there are now at least three planes of existence in the celestial, spiritual realm, and possibly more.

We know that in the spiritual realm now, Christ Jesus, our Redeemer, after finishing the work of sacrificing, was resurrected to the spirit plane of life, of being — far above angels, principalities and powers — next to the Father. (Ephesians 1:20-23.) His soul — his sentient being — is no longer flesh, but in the spirit. Thus we read: "Because Christ also suffered [died, NASV] for sins once, the righteous for the unrighteous, that he might bring you to God; being put to death in the flesh, but made alive in the spirit." (1 Peter 3:18) Notice that Jesus was put to death in the flesh. This cannot be referring to a spiritual repentance on the part of Jesus, for he had no sin to repent of. He was actually put to death as a fleshly being. Jesus did not die what many call "a spiritual death" for our sins. He actually suffered in the flesh, and his flesh died, but he was made alive in the spirit — not the flesh. Peter contrasts Jesus' sufferings and death in the flesh with the life he received when he was made alive — when he was raised by God from death. Thus the one life — in the flesh — was sacrificed completely, totally, and for eternity. But just as it was life "in the flesh" that was sacrificed, so it was life in the spirit realm that Jesus received when he was raised from the dead. To deny this, in

effect, negates the atoning sacrifice of Jesus (which had to effect eternal physical, terrestrial, fleshly death), and thus negates the atonement.

The more we examine the subject the more foolish and unscriptural the views handed down by traditions of men appear. The scriptures clearly set forth that our redeemer, prior to becoming a man, was a spirit being — “the only begotten from the Father), full of grace and truth.” (John 1:14, American Standard Version) His leaving the spirit plane to become a man is Scripturally described as a “poor” condition, in comparison to the condition he had before coming to the earth. Is it reasonable to suppose that the Heavenly Father would perpetuate to all eternity that poor condition, after it had served its purpose? (2 Corinthians 8:9) Surely not. The Bible tells us why Jesus lowered himself to the human nature — “a little lower than the angels.” (Hebrews 2:9) A man had sinned; and under the Divine Law the redeemer must be on the same plane of being as the one whom he would redeem. Thus Yahweh particularly specified — “An eye for an eye, a tooth for a tooth, a life for a life.” (Exodus 21:24) Hence, the death of an angel or of our Lord in His prehuman condition could not have effected the payment of man’s penalty and the consequent release of the condemned race. Thus again we read, “a body did you prepare for me; “—“for [the purpose of] the suffering of death”, an “offering” for sin. — Hebrews 10:5,10; 2:9; 13:11 (New King James Version).

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*See Thayer and Smith. “Greek Lexicon entry for Dia”.

<http://www.biblestudytools.net/Lexicons/Greek/grk.cgi?number=1223>

[4]***

By this we can understand and appreciate our Lord’s experiences during the years in which “though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” (2 Corinthians 8:9) Surely it is unsupposable that the Father would arrange a Plan by which our Redeemer’s faithfulness in accomplishing man’s redemption would cost Him an eternity of poverty, humiliation, degradation to a plane “a little lower than the angels;” while the joint-heirs would be made rich and would attain a spirit state “far above angels” — be “raised a spiritual body.” (2 Peter 1:4; 1 Corinthians 15:44) But, Jesus temporarily left the rich body of glory he had with his father before coming into the world (John 17:5) to take on, temporarily, a body of poverty, a body prepared for sacrifice for us, that we might be made rich through that sacrifice.

“God Highly Exalted Him”

The very same apostle who tells of our Lord’s debasement carries the matter to the climax, telling us of his faithfulness, as the man Christ Jesus, even unto the death of the cross [stauros - stake]. Then he adds an assurance of the Heavenly Father’s faithfulness in not leaving His Son on a lower plane: “Therefore God also highly exalted him, and gave to him the name which is above every name.” — Philippians 2:8-11.

This is in harmony with our Lord’s words in His prayer to the Father. Ignoring the promises of a higher glory as a reward for His faithfulness, He prayed, “Father, glorify me with your own self with the glory which I had with you before the world [of mankind] existed.” (John 17:5.) In humility He asked no reward, but was quite content to serve the Father’s Plan and then to return to His former glorious estate. Jesus had earlier stated, “If God is glorified in him [the Son], God will also glorify him in himself, and he will glorify him immediately,”* after this — the implication of a still higher glory than that crown of glory which he enjoyed while he was in the days of his flesh. — John 13:32; Hebrews 5:7

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*this he will do very quickly, he will not leave him in the grave, nor suffer him to see corruption; he will raise him again the third day, and give him glory.

— Gill, John. “Commentary on John 13:32”. “John Gill’s Exposition of the

Bible”.

<http://bible.crosswalk.com/Commentaries/GillsExpositionoftheBible/> [5].
1999

The Unconsecrated Cannot Understand

In the consideration of spiritual problems two lines of difficulties present themselves. When a natural-minded man undertakes to reason these subjects out, he finds them impossible of comprehension. The apostle Paul, through the guidance of the holy spirit, explains this difficulty, saying, “Now the natural man [the person governed by the physical] doesn’t receive the things of the God’s Spirit, for they are foolishness to him, and he can’t know them, because they are spiritually discerned.” (1 Corinthians 2:14) Here Paul speaks of the sons of God who are led by God’s spirit, that these only can appreciably discern the truths he spoke of. — Romans 8:14

However, we should not confuse the expression “natural man” and “spiritual man” with “natural body” and “spiritual body” that Paul speaks of in 1 Corinthians 15. Paul elsewhere contrasts those who are carnally minded with those who are spiritually minded. (Romans 8:1-9) In their resurrection all natural men, or the carnally-minded, will receive earthly or human bodies, for that is the plane of existence that mankind in general is to be restored to. However, many have assumed that all the spiritual ones referred to 1 Corinthians 2, new creatures in Christ, will receive spirit bodies, and 1 Corinthians 15:36-50 is assumed to teach this. But as we have seen, there are various degrees of fruitages produced by those who receive the spirit. (Matthew 13:23) Some produce a hundredfold, while others produce sixty or thirty. Paul speaks in 1 Corinthians 15 to the spirit-begotten ones, not the world, that there are two kinds of bodies to be given to those he is speaking to in the resurrection, one earthly, and the other heavenly, one of flesh, and one of spirit. While the church is counted on the earthly plane first, only they should go on to bear the image of the heavenly will they receive the celestial, spiritual bodies in the resurrection. Therefore, we conclude that only those of the church who completely bear the image of the heavenly — the hundredfold class — will receive spiritual bodies in the resurrection, while the remainder, still remaining on the earthly plane of salvation, will receive earthly bodies in the resurrection. Thus he says: “As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly.” (1 Corinthians 15:48) In other words, Paul’s answer to those in the church who asked: “How are the dead raised?” and, “With what kind of body do they come?” (1 Corinthians 15:35) is that the body they receive in the resurrection depends on what is sown by the one walking in the spirit. (1 Corinthians 15:36-38) If one accepts of the spirit the earthly life, but does not follow the lamb as the hundredfold class, then that which is revealed in the scriptures indicates that such a person remains on the earthly level, and will not receive a spiritual body in the resurrection.

Another class who have difficulty are spirit-begotten Christians who have been entangled in their reasoning through tradition respecting the resurrection of the body. It is difficult to unlearn error. As we look the world over, and study concerning many religions and philosophies, and the strong hold these traditions have upon men, we can also see the same amongst the professed Christian population. We conclude that such Christians by their traditions experience just as much difficulty, and many cases even more difficulty, in unlearning errors as do the heathen in getting free from theirs. These, we believe, Jesus spoke of in Luke 12:45-48.

He Appeared and Disappeared

During the forty days following our Lord’s resurrection, Jesus appeared [Phaino - manifested] to His disciples, but for only a few moments each time, and he appeared in various manners — once as a gardener,

another time as a traveler, a third time as a stranger on the shore, etc. He evidently did not make all of his appearances in his former human form. We should not overlook these things, and we need to ask ourselves why these things were so. Jesus' disciples had not yet received the revealing power of the holy spirit. (John 7:39) They could not yet appreciate the spiritual aspects of the kingdom. Furthermore, they could not receive the guiding of the holy spirit until our Lord's ascension and appearance in the Father's presence on behalf of the Church, to make satisfaction for their sins and to make them acceptable for the high calling as joint-subscribers with Himself. Had Jesus ascended immediately after His resurrection the stunned and bewildered disciples would have had no assurance of His resurrection. They would have found it impossible to go out and tell the people that he had risen from the dead when they had no proof to this effect. Even if Jesus had appeared to them as he did to Saul of Tarsus, this would not have been convincing and satisfactory. They might have said: Here is a phenomenon, but how can we positively associate it with the life and death of Jesus? Matters were different with Saul. He needed something to arouse him thoroughly and to teach him for all time, and others through him, that the Lord is not a man, but a life-giving spirit, dwelling in unapproachable light; whom no man has seen, nor can see. (1 Corinthians 15:45; 1 Timothy 6:16) Besides, the disciples were able to give Saul assurances of what they knew respecting Jesus' resurrection and ascension. Our Lord adopted the only reasonable way of convincing his disciples that he was no longer dead, and that he was no longer human, but had been glorified and had become a spirit being. The two things were necessary, and they were done at the same time.

Updated February, 2009.

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1 Peter 3:18

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